

AUGUSTA HISTORICAL BULLETIN



Published by the
AUGUSTA COUNTY HISTORICAL SOCIETY

Volume 3

Number 1

AUGUSTA HISTORICAL BULLETIN

Published by
AUGUSTA COUNTY HISTORICAL SOCIETY
Founded 1964
Box 86, Kable Station
Staunton, Virginia 24401



Volume 3

Number 1

400 Copies printed by
McCLURE PRINTING COMPANY
Staunton, Virginia

Copies of this issue to all members

Contents

“THE DUMB DUTCH OF THE SHENANDOAH VALLEY.”

—Address (with slides) of John Stewart, Delivered at the Annual Fall Meeting of the Augusta County Historical Society, Staunton, Virginia, Wednesday, November 16, 1966.

OFFICERS AND DIRECTORS

MEMBERS

A purpose of the Augusta County Historical Society is to publish *Augusta Historical Bulletin* to be sent without charge to all members. Single issues are available at \$1.00 per copy.

The membership of the society is composed of annual and life members who pay the following dues:

Annual (individual)	\$5.00
Annual (family)	\$8.00
Annual (sustaining)	\$25.00
Life Membership	\$100.00
Annual (Institutional)	\$10.00
Contributing—Any amount	

“THE DUMB DUTCH OF THE SHENANDOAH VALLEY.”

Address (with slides) of John Stewart

Delivered at the Annual Fall Meeting of the
AUGUSTA COUNTY HISTORICAL SOCIETY

November 16, 1966

I am not only greatly honored by your invitation to come to speak to you tonight but to be able to speak to a distinguished audience in the Shenandoah Valley which is interested in the Pennsylvania Germans of the Valley, erroneously called “The Dumb Dutch.”

For the last fifteen years it has been my pleasure to live and work in the Shenandoah Valley, in an area which was settled about two hundred years ago by Pennsylvania Germans. Born and raised in Austria, I became interested in the surviving cultural heritage which reminded me of my own background. It was only during the last six years that my interest became more active. Credit for a more constructive rather than contemplative approach to the phenomenon of cultural survival should be given to my colleague and mentor at Madison College, Dr. Elmer L. Smith, Director of the Division of Social Sciences. His research and publications in the field of Pennsylvania German cultural history are well known. It is he who should be here tonight rather than I to give you an account of our project dealing with the Pennsylvania Germans of the Valley.

The Germans of Pennsylvania background had come to the Valley to build a new civilization in a new country. They were not only farmers but skilled artisans, even though the majority belonged to the peasant class. These early settlers faced the prejudices of their English speaking neighbors who frequently confused the language barrier with illiteracy and illiteracy with stupidity. Thus, because of their fear of error in the use of English and by their inherent feeling of being inferior, their English neighbors developed the erroneous expression “Dumb Dutch.”

Even today there is a strong reluctance among people, es-

pecially the younger generation who were raised "Dutch" to reveal a German background. This is especially true of the descendants of early settlers who have moved from the country to more populous areas. This tendency to hide the "Dutch" upbringing was clearly shown by the remark made by a principal in Shenandoah County a few years ago. When asked whether he spoke the dialect, the Dutch, he stated: "How do you know? I have been trying to hide it for the last twenty years." Being called "Dutch" meant and still means to some people something old fashioned, country like, typical of mountain people. I have heard various other expressions referring to the dialect, such as: slop bucket Dutch, goosetied Latin, and damned Dutch. It is only in recent years that this attitude has started to change for the better. The wealth and diversity of the culture of the Pennsylvania Germans has at last come to be recognized for its own merits.

How much do the detractors know about the accomplishments of the "Dumb Dutch?" The contributions of the Pennsylvania Germans to American history and culture generally have gone unnoticed. The typical American history book does not point out the following contributions of Pennsylvania Germans: The first Bible printed in America (Christopher Sauer), the first paper mill in America (William Rittenhouse), the first original scientific work (Pastorius), the first school for girls (Moravian Seminary), the first teachers' school (Nazareth Hall) and many others. Even though history books usually mention Molly Pitcher, they rarely recall her German maiden name of Maria Ludwig, nor is Barbara Fritchie presented as Barbara Hauer. In more recent times, the Pennsylvania Germans can claim notable leaders in business, for example, Charles Goodyear, Milton Hershey, S. S. Kresge, John Wanamaker and others. Among leaders in Government should be mentioned Herbert Hoover and Dwight Eisenhower.

In our own Shenandoah Valley, the contributions of the "Dumb Dutch" have also not been adequately recognized. Peter Scholl, who arrived in Pennsylvania in 1717 and who settled in Augusta County was one of the first magistrates of the county. Daniel Sheffey and Jacob Swoope were two important leaders in Augusta county. The former, son of a Pennsylvania shoemaker in Frederick County, was elected to Congress and later represented Augusta County in the State Legislature. Jacob Swoope, a local

leader of the Federalists, who also served in Congress, came to Staunton from Philadelphia in 1789. Among other prominent persons in government should be mentioned Samuel Pennybaker and John Paul, Federal District Judge, of Rockingham County. Then there are the early "Dutch" businessmen of the Valley, the Pennybakers who build iron works in Page, Shenandoah and Rockingham Counties, Henry Miller Iron Works in Mossy Creek, (who had settled in Augusta County around the 1760's.)

But why only mention the industrialists and statemen among the illustrious Dutchmen, why not the countless simple settlers, the farmers, who came to the Valley to find a new home? How about the Pennsylvania German settlers of Augusta County? A distinct minority, surrounded by Scotch-Irish settlers, they, nevertheless, made important contributions to the county. The oldest settlement near Waynesboro, founded by the Koiner family dates back to the 1780's. Some of the early settlers were: Jacob Barger, Michael Keinadt, Daniel Keiser, Martin and Nicolaus Bush. St. John's, a Lutheran and Reformed Congregation near Middlebrook, dates back to 1785. Though there are probably 20 gravestones with German inscriptions, only four could be deciphered. One epitaph, has this beautiful inscription. "Kein Sterblicher braucht mich, du lebst, Ich lebe auf Erden, was du jetzt bist, das war auch Ich, was Ich bin wirst du werden."

(Slide 1) Among the German names we find: Rusmisl, Dull, Crim, Hemp, Summers, Stover, Swortzel, Bean, Bosserman, Hanger, and Arehart. In Churchville we notice these names: Echardt, Sieg, Rudibush and Cupp among others. This old Lutheran congregation goes back to the end of the 18th century. The earliest records of Salem congregation at Sea Wright Springs date back to 1802. In the church yard we find among others the following names: Rinehart, Bentz, Heffner, Henger, Gebert, Argenbrecht, Leinweber, Stautemeyer, Degen, Hoffens, Staubus, Cupp, and Aylor. These were some of the names of families who moved from Pennsylvania to Augusta County. There are countless others in Frederick, Page, Rockingham, Shenandoah, Pendleton and Hardy Counties, who should be mentioned, but it should suffice from the faces presented that the heritage of the Pennsylvania Germans has been rich, but the recognition of it has been limited.

The plan to survey the remaining traces of Pennsylvania German culture in the Valley became a reality in the Fall of

1961. Dr. Elmer Smith, Dr. Ellsworth Kyger, Professor of German at Bridgewater College and a native dialect speaker, and I were trying to establish the fact that the dialect or Pennsylvania German as distinguished from high German is still spoken in the Valley today. We found that, conservatively speaking, at least seven hundred people still speak the dialect in the Valley and adjacent regions of West Virginia (Pendleton & Hardy County). It should be stated, however, that the dialect is a dying language since it is primarily spoken by elderly people. Although strong among the Old Order Amish in Stuarts Draft and in a nearby congregation of Beachy Amish in Augusta County (totalling about 200) and three congregations of Old Order Mennonites in the Dayton area, of about 400, the rest of the dialect speakers are scattered in Rockingham, Shenandoah, and Pendleton Counties. Specifically, the areas of Dayton and Hinton and Berpton-Criders in Rockingham County, the Jerome-Orkney sections of Shenandoah County, and the Propst Gap and Sugar Grove-Brushy Fork region of Pendleton County. In addition there are a few isolated elderly dialect speakers in Timberville, Bridgewater and Park View. There are likely to be far more in the Valley who can speak or understand the dialect than investigations have so far revealed.

Soon it became obvious that the project should be enlarged to include information dealing with folklore, folk medicine, folk music, and other items of cultural interest. The tape recorder, the modern tool of the historian and anthropologist, proved to be indispensable. Between August 1961 and today 133 tape recordings with more than 200 informants were made (about 100,000 feet) in the Pennsylvania-German area mentioned above. Several informants were interviewed on frequent occasions (1 person in Pendleton County, for example, supplied us with information contained on 12 full-length 5 inch tapes). The great majority of the informants were above 75 years old and were almost equally divided between male and female. None of the informants objected to the use of the tape recorder with one exception. In some cases oral interviews were held when there was no electricity or no tape recorder at hand. Without exception we were cordially received and asked to return. At some occasions interviews were prearranged, though most of them occurred without previous notification. We found that the informal type arrangement was much more satisfactory. Information obtained from one source

was checked for validity if possible. In subsequent interviews with the same person almost identical questions were asked in dubious cases so that the information could be double-checked.

There are two great differences between the oral history research project of Columbia University, established by Dr. Allan Nevins in 1948 and similar projects at the University of California, Oxford University and others as compared to our project: one is methodology, the other, content. Our tapes are not edited. Information obtained ranges from the commonplace to the significant. Whatever we feel is important is taken out from the tapes and cataloged so that certain items can be placed together, such as cures of whooping cough, belsnickel customs, sayings concerning the weather, proverbs, etc. Informants are not requested to read the tape manuscript and verify or correct their statements. The second great difference is one of scope. Our informants are mainly the "Dumb Dutch" or other elderly citizens of the Valley. They are not "significant people" but the plain people who tell of their own personal history and facts and beliefs surrounding their lives. Thus, the content of the tapes should be source material not only for folklorists, but linguists, economists, educators, home economists, and others.

Pressure of time, teaching assignments and other commitments have slowed down our project for the moment but it will be continued. Complete and thorough indexing is progressing. A number of informants have written to us concerning interviews. A newspaper column "Valley Folklore" written by Dr. Elmer Smith and appearing in newspapers throughout the Valley has influenced readers to offer us their contributions in writing.

The idea of adding visual materials to the tape collection was conceived already during the beginning of the tape project. Whenever possible, photographs of people interviewed and objects of interest, such as barns, pottery, hex signs, tomb stones, etc. were taken since the inception of the project. An almost complete inventory of barn signs (hex signs) found in the Valley has been assembled and printed in mimeographed form. A great number of tomb stones with German inscriptions have been photographed and cataloged.

While the use of tape recorded interviews as source material quoted in footnotes in our own book, *The Pennsylvania Germans of the Shenandoah Valley*, was noted by scholars, another facet of our project has so far not been recognized. An extensive collect-

ion of photographic reproductions and slides of folk art and documents began in 1964 and is still in progress. Grants by Madison College made it possible to pay the expenses of photographing and printing the documents of the collection. Originally intended as a one year project it has grown beyond expectations. At no time have so many items pertaining to the early culture of the Pennsylvania Germans in the Valley been assembled in one collection.

As of now 233 5 x 7 black and white and color photographs from 37 different sources and 129 slides in duplicate form the collection. One fourth of the total are fractur specimens (52 items); another fourth broadsides and other printed materials; the third fourth consists of folk art items such as designs and pie safes, woodcuts, valentines, tomb stone rubbings and rewards of merit; the rest are miscellaneous items, such as folk medicine recipes, pages from church books, brauche items, etc.

The items are cataloged in an annotated check list listing the description of the items, the artist, if known, location of the item and the owner and references pertaining to printed sources. A summary of all items according to classification, ownership and a list of printed reference materials are contained in the appendix for quick reference.

Let me now present a few samples of the collection to show you specimens of the rich culture of the "Dumb Dutch" of the Shenandoah Valley.

BARNSIGNS (Slides 2-3)

Just as the home was dear to the housewife, so was the barn the joy and admiration of the farmer. Then what reason was there not to express that concern in the form of barn signs. It is very doubtful that our Shenandoah Valley settlers and their descendants today knew anything about the history and meaning of geometric patterns they put on barns and elsewhere. It was not until the middle of the 19th century that these decorations were put on barns. Whether these signs and patterns are remnants of heathen teutonic symbols or of Christian derivation, whether occult or religious, or mere decorations, no one has satisfactorily explained. The fact remains that the barn signs have been and still are found in the Shenandoah Valley. It really does not matter what we think about the motifs as long as we can admire them and whether we call them "hex signs" or mere "decorations." They are simply typical "Dumb Dutch."

SUPERSTITIONS (Slides 4-9)

The Pennsylvania Germans of the Valley like the rest of the human race have their superstitions. The signs of the Zodiac, the sun, and the moon have influenced man's behavior in every nationality and in every period of history, from the Babylonians to today. The "Dumb Dutch" often accused and misunderstood on account of their Hexerei (witchcraft) have no monopoly on superstitions. They did not hang women because they were witches and they did not toss people into water to prove whether they were bewitched or not. These acts were not committed among the Pennsylvania Dutch.

For the Pennsylvania Germans superstition and faith were closely connected. Faith, they thought, brought blessedness. Himmelsbriefe, or letters from heaven, are just one example of ultimate faith, clothed in superstition. One of the earliest, traced back to the 15th century, is the so-called *Grafen Blessing*. It has the magical power to protect the owner against being wounded, stop blood, and to secure the user against dangers from nature and man. It states that it should be carried in the right breast pocket to be effective. Strangely enough, it is reported that amulets of this type were carried by soldiers from Pennsylvania as late as World War I. Other similar Himmelsbriefe were of later origin, the most common being the one dropped from heaven near Magdurg in 1783. According to tradition, it was in "golden letters," and was copied continuously over the years and used as an amulet to protect the wearer. Since it admonishes the bearer to keep the commandments of the Sabbath, it is another document of faith rather than superstition.

Another typical example of faith is contained in pages of the so-called Pendleton Pow-Wow Book. This manuscript is believed to have been written and compiled by a settler who came from Germany by way of Pennsylvania in the late 18th century. There are 64 consecutively numbered recipes in the manuscript. Some of them are identical or similar to items found in the following booklets: Albertus Magnus, Egyptian Secrets, Romanus Buchlein, and Georg Hohman's, Lang Verborgener Freund. The following recipe, No. 16, is a typical example of the content of the manuscript. *A Cure for Thrash*:

Job, Job ging uber Land, Er dragt ein Stablein in
seiner Hand. Da vokam ihm Gott der Herr. Gott der Herr

sprach. Job, Job, warum drauerst du so sehr: Herr,
warum soll ich nicht draurig sein? Es will mein
Kindlein Zung und Maul verfaulen. Im namen des - - -

These lines were almost word for word copies from the Romanus Buchlein, printed in Venice, no date.

Elderly persons in the Valley who were interviewed knew about this cure in practice and through oral tradition. One stated: "My daddy cured for thrash . . . He would go into the stable and get straw from the manure pile. Take the straw and draw it through the mouth of the person three times. While he passed the straw through the mouth he said strong words--that he claimed were in the Bible. He also said the high words. He then took the straws and tied a string around them and hung them in back of the stove or next to the chimney. When the straw was dry the thrash disappeared."

We are dealing here with a variation of the so-called Hiob Blessing dating back to the 12th century, starting with: "Miste Christe" in Latin and "Der Herre Job lag im Miste . . ." Hiob is considered the patron Saint of people afflicted with ulcers and abscesses. Samples of oral and written superstitious belief have been collected from various parts of the Valley. The following recipe is probably from Augusta County. A copy was sent to me by Miss Evelyn Moore, Lynchburg (in translation) "Peter stood there. There came Jesus Christ to Peter and said: 'Why are you so sad?' 'Why should I not be sad, pains in my whole body drive me to madness.' Our Lord Jesus Christ said, 'Go to this fountain, take water in your mouth and spit it out right here.---' This recipe is a variation of many sayings connected with Peter, one of the favorite saints of the church. Some of the sayings go back to the 11th century. One variant deals with Peter, the companion of Jesus, who suffers from headache, the other from arthritis. It begins thus: "Christus (Petrus) in ponte stabat tristis, quid stabas tristis..." Similar sayings are reported from Scandinavian countries and many of these deal with Christ as the helper of Peter, the sufferer.

From the distant past and from distant places, beliefs have persisted to the present time and are still practiced today among some few of the more isolated peoples of our society. Dr. Irmgard Hempp, curator of the Folklore Society of the State of Wurttemberg and author of a recent volume on "Blessings and Magic Formulas" has this to say about our work here in the Shenandoah

Valley: "These formulas you are quoting seem to be more numerous and more alive in your region than here in Germany," and in relation to our tape recordings "do they contain authentic materials? It would be absolutely 'phantastic.'"

Could it be that our work has some significance and that the "Dumb Dutch" have helped us to preserve a heritage which would otherwise be lost?

Then there were--and probably still are--some other folk medicines and cures and preventatives. To name just a few: The asafetida bag worn around the neck; the spider web or cobweb placed on open cuts to stop the flow of blood; hog manure placed on the throat for mumps; the carrying of a horse chestnut to keep rheumatism away or to bring luck to the bearer; sheep manure tea for measles; measuring against undergrowth and flesh decay; stopping blood by means of a woolen string tied around the neck; burying of snakes to ward off rats, etc.

But these beliefs were not only restricted to our "Dumb Dutch." Even George Washington carried a horse chestnut in his pocket for many years believing that rheumatism could be prevented. He also consulted a self-styled Pennsylvania German doctor, Henry Stoy, to send him a cure against wild animals."

FOLKLORE HOLIDAYS AND SEASONAL PRACTICES (Slide 10)

In addition to concerns of health and protection from calamities, folklore played an important part in the seasons, the weather, and the life cycle, such as birth, baptism, marriage and death.

The Christmas season, for example, produced practices peculiar to the traditions of the German people such as "Wishing-in or Shooting-in" the New Year. Traditionally, five or six shooters, often accompanied by a group of men and a greeter who had memorized long wishes, went to selected homes of friends and neighbors on New Years Day. The wishes, accompanied by appropriate shooting, were recited to the great delight of all present at the unique occasion. This custom has become extinct but lengthy wishes can still be found in our area, as for instance the following wish from Pendleton County:

Awake, awake, my neighbors dear,
And to my wish prolonging year,
The New Year is now at the door;
The old one is past and comes no more

I wish you a Happy New Year,
That from bad luck you may be clear;
You and your family and all the rest,
May with content be over blessed (followed by nine stanzas.)

A handwritten New Years wish with decorated borders and ornamental flowers dating back to 1758 was discovered on the lid of a hope chest belonging to a resident of Broadway, Virginia. The inscription reads as follows (translated from the original in German):

The Old Year has now passed,
Jesus, renew our hearts and mind,
To love piety and devotion, oh, make
Our hearts ready to love you
at all times.

"While the old year has ended through God's grace and we begin a New Year, I cannot help to wish you, dear brothers, sisters, friends and relatives, a Happy New Year. May the dear Lord Jesus make it true in his grace: may he bestow a new blessing upon you, new happiness in all your ways. May Lord Jesus put his blessing upon you, early and late, may he bless your going out and your coming in, so that no evil may come upon you and now at the end I wish you at this time eternal happiness and bliss. Amen

The grace of God
the Father, the Son and
the Holy Ghost be with you now,
and in eternity. Amen, amen.

This wishes one who recognizes Christ altogether.
Lord Jesus make us clean of sin and be blessed.

Abraham Brenneman in Cannastocken"
1758

This rare and unusual specimen of folk art is another example of the deeply religious conviction of the "Dumb Dutch."

A Christmas custom, almost extinct in the Valley and not practiced any longer in Pennsylvania is Belsnickeling. It started a week before Christmas and often continued until the New Year.

Men and women, wearing old clothing and hiding their faces with masks, walked from farm to farm in their neighborhood, starting off before dark and returning before midnight. The object was not to be recognized, to be funny and to receive some Christmas treats such as pieces of candy and fruit. In the eastern part of Rockingham County, the term Kriskringling was used synonymously with Belsnickeling. Shanghaing, the third Christmas custom, which has many elements in common with both, Belsnickeling and Kriskringling except that it was practiced at night, was confined to Augusta County and adjacent counties (the southern part of Rockingham, Highland and Pendleton Counties). The Shanghaiers rode in groups on decorated horses. We do not know the origin of this unique custom--nowhere else in the United States was Shanghaing practiced as far as we know--but since horses were used, there is a possible association with early pre-Christian times when the horse was a sacred animal of the early Germanic tribes. Even today, on St. Stephen's Day (December 26) the horse is honored in several parts of Europe. There is also a possibility that Shanghaing is related to the early pagan rites of Samhain (October 31) in parts of England, signifying the end of summer. Gradually many of Samhain rites were transformed to other winter festivals, such as our own Christmas.

Thus, Shanghaing, Kriskringling, and Belsnickeling brought to a particular section of the Shenandoah Valley by German and Scotch-Irish settlers, have come to be celebrated here as parts of a common Christmas festival.

Then there were other special seasonal customs: on Ascension Day, our Dutch friends would not work in the ground nor would women sew for fear of lightning (numerous examples are recorded on tape where mishap befell those who did not obey the custom); special cakes, Fastnachtkuchen, were fried on Shrove Tuesday; on Maunday Thursday dandelions were eaten for good health the rest of the year.

The life cycle, nature, and belief in religion were all intertwined in the customs of the Dumb Dutch.

FOLK ART (Slides 11-52)

The most significant art form, fractur or illuminated writing, originated in the monasteries during the middle ages, was brought to this continent by the Pennsylvania Germans and practiced here from approximately 1750 to 1850, although the peak was reached between 1790 and 1820.

While originally used to preserve literature; it was applied differently here in America. Its use was restricted to the recording of birth and baptismal records and documents, such as house blessings, book plates, rewards of merit and others.

Certain typical Pennsylvania German folk art motifs such as the tree of life, the tulip, the heart, the distelfink (goldfinch), and the parrot were common on fractur specimens. Some of these were also used on furniture, stove plates, and tomb stones, punched in tin on pie safes or carved in butter molds and other house hold objects.

Very few Shenandoah Valley fractur specimens were known to exist until a few years ago in Virginia. The *Abby Aldrich Rockefeller Folk Art Museum* in Williamsburg acquired a few specimens, others are exhibited in museums such as the *Philadelphia Museum of Art*, the *Ohio Historical Society* and the *New York Historical Society*. It is disappointing indeed, that to my knowledge, no collection of fractur is exhibited by the *Virginia Museum of Fine Arts*.

The checklist of Shenandoah Valley Folk Art and Documents, as previously mentioned, contains no less than 52 fractur specimens. Whereas until now no fractur artist was known to have practiced his art in the Shenandoah Valley, we know now of two artists and possibly three. Only one, Peter Barnhart has been identified by name. The other two have been tentatively named the Woodstock Artist and the Lost River Artist.

Peter Barnhart was the most prolific and versatile folk artist of the Valley. We don't know much about his life except that he was a teacher in Keezletown in Rockingham County around 1789, that he was a mail rider, and that he had a house blessing, one of his poems and parts of his birth and baptismal certificates printed by Laurence Wartman in Harrisonburg and by Ambrose Henkel in New Market. We do not know where he was born and where he died. The last date mentioned, a court record, states that he was a school teacher in Augusta County. The specimens created by this Shenandoah Valley artist are admittedly crude and primitive as compared with some of the exquisitely executed pen work of Pennsylvania folk artists, yet his products perhaps best express the rugged region in which they were created. Certainly, the name Peter Barnhart should take its place among those of the early American folk artists.

While Peter Barnhart created his artistic specimens almost

exclusively in Rockingham County, another artist executed records for families in Shenandoah County. We do not know his name but there is some evidence, though not all conclusive, that it was a Lutheran minister, Nicolaus Schmucker, who served churches near Woodstock. Nothing is known about the third artist. We call him tentatively the Lost River Artist because the three specimens of his artistic endeavor were discovered in the Broadway Brocks Gap--Lost River region.

Fractur in the Shenandoah Valley lasted from the end of the 18th century to about 1815 when printing replaced the individuality and feeling of the folk artists. Documents became impersonal and standardized.

The most lasting and important contributions of the Pennsylvania Germans is probably in folk art. It is there that their aesthetic feelings combined with religious devotion produced utilitarian, though artistic works of art.

PRINTING ACTIVITIES (Slides 53-70)

The early period of exclusive use of the German language was followed by several decades of bilingualism in public and church affairs. It was primarily in the towns where the English and Scotch Irish inhabitants lived side by side. The English language slowly but surely displaced German. In order to stem the growing influence of the English language, mainly among the younger generations, German printshops were opened in the major cities of the Valley. This activity lasted from the turn of the century until about 1830. The last book in the German language was printed in New Market in 1834.

Among the printers who served the needs of the early settlers the Henkel Family Press in New Market was the most important. Eighty-eight of the 97 German imprints found in a check list of German Printing in Virginia, 1789-1834, originated with the Henkel Press. Juvenile primers, story books, moral tracts, song and prayer books and conference reports and birth and baptismal certificates were printed between 1806-1834 and the newspaper "Der Virginische Volksberichter und Neumarketer Wochenschrift," 1807-1809.

Matthias Bartgis and his son Mathias E. Bartgis printed German newspapers and German school books in Winchester until 1825. Laurence Wartman, who had worked in New Market with the Henkels, published several German and English books in Harrisonburg between 1811 and 1830.

Two Staunton Printers should also be mentioned. Their activities are not as well known as the three printers mentioned above but ought to be of special interest to Augusta County Historians.

John Wise (1773-1844) was born in Frederick, Maryland, and came to Staunton in 1795. He worked first for Robert Douthat before owning his own shop. The "Virginia Gazette and Staunton Weekly" advertising were also taken over by him and renamed "The Phenix" in 1798. The masthead of the paper was reportedly drawn from Pennsylvania German folk motifs. No copies of a German weekly he reportedly printed between 1800 and possibly until 1804 has ever been found. The names of many subscribers and advertisers in a ledger recently found at the Alderman Library, University of Virginia, contains names of Augusta County inhabitants. In 1799, Wise printed handbills for Jacob Swoope, German leader of the Federalists in Augusta County and first mayor of Staunton. It seems that all of his books and booklets were printed in English. The ledger also contains the name of a Daniel Womelsdorf, a papermaker from Pennsylvania who might have worked in a paper mill at Mossy Creek. "The Phenix" changed hands in 1803 when Ira Woodruff took over as sole editor and printer -- John Wise later became mail carrier and initiated the first stage line between Augusta County and Greenbriar County. He died at Staunton, July 28, 1844.

Jacob Dietrick (1778-1838) was born in Philadelphia. He moved to Hagerstown in 1800 and was closely associated with John Gruber for many years. He also maintained a business enterprise in Winchester, at least from 1806-1808. Having been active as a Republican in Hagerstown, he was asked by friends to move to Staunton in order to counteract the political activities of Jacob Swoope and accepted the invitation. In July, 1807, the first issue of the Republican Staunton Eagle was printed and in January, 1808, its German counterpart, "Der Deutsche Virginier Adler." A wide publicity for both papers was sought. His printshop was three doors above Mr. McGongal's Tavern. In 1812, Jacob Dietrick moved to Ohio where he edited two newspapers. He died as a prominent citizen in 1838.

Laurence Wartman (1774-1840). Laurence Wartman was also born in Pennsylvania. In 1810 he worked at the Henkel Press in New Market and for Davidson and Bourns in Harrisonburg. In 1816 he started his own printing business in Harrison-

burg. Three important books were published by him: Johannes Braun's "Circular Schreiben an Die Deutschen Einwohner von Rockingham County," the "Heidelberg Catechism for the Reformed Church in Virginia," and Joseph Funk's "Choral Music," a Union hymn book for all German denominations.

CONCLUSION

The Dumb Dutch, living in a remote region of the state of Virginia, have certainly made valuable contributions to the progress of our state. Their rich heritage has only recently been recognized and appreciated. Whatever has remained of their religious, though primitive culture, should be preserved for future generation. No one, whose ancestors were "Dumb Dutch" should be ashamed of his heritage. No less so than the descendants of other ethnic groups which came to our country. It is the diversity in which lies the greatness of our nation.

SLIDES ACCOMPANYING LECTURE "THE DUMB DUTCH OF THE SHENANDOAH VALLEY"

Order	Order of Collection	Content	Year	Classification
1	0.1	Epitaph, St. John's Church Cemetery		Epitaph
2	0.7	Barn Sign		Barn Sign
3	0.10	Barn Sign		
4	22	Grafen Amulett		Himmelsbrief
5	21	Magdeburg - Himmelsbrief		
6	91	Magdeburg - Himmelsbrief		
7	164	Pendleton Pow-Wow-Booklet		Folk Medicine
8	137	Augusta Co./Rheumatism - toothache		
9	49	Henkel Press/linaments		
10		New Years greeting/Breniman		New Years Greeting
11	63	Vorschrift		Vorschrift
12	138	Book Plate Design/Frederick County		Book Plate
13	139	Book Plate Design/Frederick County		
14	140	Reward of Merit		Reward of Merit
15	98	Design on Tomb Stone		Tomb Stone Design
16	32	Design on Tomb Stone		Tomb Stone Design
17	37	Design on Pie Safe		Pie Safe Design
18	136	Birth Certificate/John Kaufman		Birth Certificates
19	232	Birth Certificate/Georg Manger		Folk Art Museum
20	199	Birth Certificate/Peter Rolar	1799	Folk Art Museum
21	198	Birth Certificate/Jacob Rolar	1804	Peter Barnhart
22	187	Birth Certificate/Salome Schowalter	1806	
23	61	Birth Certificate/Jacob Miller	1806	
24	200	Birth Certificate/Eva Rolar	1809	
25	4	Birth Certificate/Elisabeth Lam	1812	
26	65	Birth Certificate/Abraham Gross	1813	
27	202	House Blessing	1811	
28	190b	House Blessing/Birth Certificates		
		Joseph Schowalter	1811	
29	197	House Blessing/Emanuel Rolar	1811	
30	201	House Blessing/Conrad Helwig	1813	

31	146	Religious Puzzle		
32	186	Religious Puzzle, decorated		
33	66	Birth Certificate/Maria Gochnaur	1779	Woodstock Artist
34	59	Birth Certificate/Elisabeth Hottel	1787	
35	10	Birth Certificate/Georg Lantz	1788	
36	204	Birth Certificate/John Foltz	1803	
37	203	Birth Certificate/Maria Bender	1804	
38	11	Birth Certificate/Jacob Lantz	1814	
39	64B	Birth Certificate/Jonathan Lindemuth	1821	
40	217	Book Plate/Rebecca Lindemuth	1823	
41	219	Book Plate/John Smith	1823	
42	196	Birth Certificate/Georg Sonifrank	1774	
43	221	Birth Certificate/Maria Sonifrank	1793	
44	222	Birth Certificate/Maria Plett	1769	
45	3	Birth Certificate/Jacob Huwer	1775	Other Artists
46	119	Birth Certificate/Barbara Biri	1810	
47	128	Birth Certificate/Anna Catherina Hanger	1778	
48	121	Wenger Family Birth Records	1794	
49	20	Henkel (Silon) Birth Records	1811	Printed Birth Certificate
50	43	Henkel (Paul) Birth Records		
51	213	Birth Certificate/Pauline Ohrbach	1833	
52	214	Elisabeth Rinker	1809	
53	216	Henkel Press/House Blessing		Imprints, New Market
54	62	Henkel Press/House Blessing		
55	73	Newmarket Newspaper	1808	
56	60	ABC Book	1820	
57	195	ABC Book	1820	
58	149	Broadside/Polly		
59	54	Broadside/A Verse	1805	
60	75	Woodcuts		
61	84	Woodcuts		
62	142	Staunton Newspaper	1809	
63	141	Wartman/Funk Choral Book	1806	Harrisonburg Imprints
64	70	Valentines		Valentines
65	35	Valentines		
66	2	Valentines		
67	12	Rewards of Merit		Drawings
68	13	Rewards of Merit		
69	14	Rewards of Merit		
70	36	Rewards of Merit		

Note: The slides are part of a collection of photographs and slides as listed in an annotated check list "Documents and Folk Art of the Pennsylvania Germans of the Shenandoah Valley," preliminary edition, 1966, by John Stewart. Inquiries regarding the check list and duplicate copies of the slides and photographs should be directed to: John Stewart, Box 98, Madison College, Harrisonburg, Virginia 22801.

Officers

Harry L. Nash, Jr.	President
Dr. Herbert S. Turner	Vice-President
Miss Elizabeth H. Perry	Recording Secretary
Mrs. R. Morris Armistead	Corresponding Secretary
William W. Huffman	Treasurer
Dr. Howard M. Wilson	Archivist
Dr. Patricia H. Menk	Associate Archivist
Dr. Franklin M. Hanger	Assistant Archivist

Directors

Dr. Marshall M. Brice	Mrs. Thornton W. Hankins
Mrs. Carter Lewis Loth	Dr. Richard P. Bell, III
	William B. Alwood, III

Life Members

Mrs. William Wayt Gibbs	W. Purviance Tams, Jr.
Dr. James S. Murphy	Joseph B. Yount, III
	Dr. & Mrs. Matthiam C. Hoffman

Sustaining Members

Dr. & Mrs. Leland C. Brown	Mrs. Harman Hill
Mr. & Mrs. William Frazier	Mr. & Mrs. Joseph R. Nutt, Jr.
Dr. & Mrs. Franklin M. Hanger	Dr. & Mrs. Samuel R. Spencer, Jr.

Contributing Members

Mrs. Gerald C. Coleman
Layton W. Yancey

Institutional Members

Old Dominion Map Company (John S. Hale)
Augusta Military Academy (Mrs. Charles S. Roller, Jr.)

Annual Members

William B. Alwood, III	Mrs. Gleaves C. Beard, Jr.
Mrs. Perry Archer	Miss Lillian H. Bell
Mrs. Thomas W. Atkinson	Mrs. Richard P. Bell, Sr.
	Frank O. Birdsall
Mrs. Emmett W. Barger	Dr. Marshall M. Brice
The Rev. Nat G. Barnhart	John Alton Brown
Mrs. John R. Bartels	Col. Rudolph Bumgardner, Jr.
Mrs. W. L. Bashaw, Jr.	Tilghman Howard Bunch

Mrs. G. Hal Burnett
Mrs. Seth Burnley

Miss Jane McClellan Allen Caldwell
Miss Ann Barron Carroll
Dr. Mary Swan Carroll
Mrs. Clay Michie Catlett
Mrs. Silva E. Clem
Thomas F. Clemmer, Jr.
Peyton Cochran
Edwin F. Conger
William A. Crawford

Mrs. Hal D. Davis
Mrs. William L. Davis
The Rev. George West Diehl

Mrs. John M. Echols
Fitzhugh Elder, Jr.

Mrs. W. T. Francisco
Irvin Frazier

Mrs. William L. Gardner
Mrs. John Lewis Gibbs
Miss Nannie Lewis Gibbs
Mrs. A. Crawford Gilkeson
Mrs. Harold B. Gill
J. Paul Glick, Sr.

Mrs. Thornton W. Hankins
Mrs. A. C. Hankla, Jr.
C. James Harrison, III
Thomas Harry, Jr.
Mrs. Chrystabel C. Hartless
Thomas G. Hawpe
O. Clyde Hemp
Mrs. John Minor Hinch
Mrs. Howard T. Holden
Mrs. Charles A. Holt, Jr.
Col. Henry Winston Holt
Mrs. John W. Hoover
Mrs. Thomas D. Howie
William W. Huffman
Mrs. Clarence G. Hull, Jr.

Mrs. Walter C. Jones

Mrs. Beirne J. Kerr
Mrs. A. Franklin Kibler

Mrs. James J. King
Dr. Michael F. Kivlighan
Miss Helena Craig Koiner

Mrs. Clyde M. Lambert
Dr. Dabney S. Lancaster
Miss Bessie Wallace Landes
Richard Scott Lewis
Mrs. Isaac William Littell
A. Thomas Loving

Miss Mary Evelyn McChesney
Zack A. McChesney
Miss Mary McKim McCue
Dr. Ruth McNeil

Percy C. Manley
Mrs. William M. Martin
Mrs. Thomas W. Mehler
Mrs. Clemmer L. Miller
Mrs. R. Strickler Moffett
Mrs. William Stuart Moffett
Mrs. J. F. Moomaw

Mrs. William C. Owen

Mrs. Campell Pancake
Frank A. Pannill
Mrs. Edward L. Parker
Mrs. Alexander McC. Patch
Miss Elizabeth H. Perry
Mrs. James B. Pettis
Richard C. Peyton

Mrs. Carl Riddlebarger
Archibald G. Robertson
Mrs. George Wilson Robinson
Mrs. George S. Rosenberger
Miss Mary Beverley Ruffin

Dr. Randolph T. Shields, Jr.
Dr. William A. Shinpock
Paul Clark Shirey
Mrs. Dorothy E. Shuey
William H. Sipe
Mrs. Claude P. Smith
Mrs. Herbert McKelden Smith
Dr. McKelden Smith
Richard Bull Smith
Mrs. Horace A. Soper

Dr. James Sprunt
Mrs. Lawrence B. Steele
Ronald L. Steffy
Mrs. S. Tate Sterrett
Miss Fannie B. Strauss
Wayne A. Switzer

Colin J. S. Thomas, Jr.
Robert D. Thompson
Joseph W. Timberlake, Jr.

Miss Helen Siebold Walter

Barlow Ware
Gen. Morris T. Warner
Mrs. Rodney Washburn
Mrs. Erskine M. Weller
James C. Wheat
Miss Eleanor L. White
Miss Elizabeth Houston Williams
Mrs. Robert F. Woodson
Mrs. Clarke Worthington
Mrs. Samuel B. Wright

James Kimble Young, Jr.

Family Members

Mr. & Mrs. Robert Morris Armistead

Mr. & Mrs. Lewis O. Barksdale
Mr. & Mrs. Harry E. Baylor, Jr.
John T. Beck & family
Dr. Richard Phillips Bell, III
& family
Dr. & Mrs. Thomas Grasty Bell
Mr. & Mrs. George V. Bernard
Mr. & Mrs. E. Monroe Bonfoey
The Rev. & Mrs. E. Guthrie Brown
Mr. & Mrs. William Bushman

Mr. & Mrs. Mayo Cabell
Mr. & Mrs. J. Waller Callison
Mr. & Mrs. Richard H. Catlett
Mr. & Mrs. C. Raymond Chambers
Mr. & Mrs. George Moffett Cochran
Mr. & Mrs. Fletcher Collins, Jr.
Mr. & Mrs. John S. Cowl
Misses Annie Lee, Estelle &
Frances Crawford

Mr. & Mrs. Horace T. Day
Col. & Mrs. Herbert D. Deane
Mr. & Mrs. John McKee Dunlap, Jr.

Mr. & Mrs. Robert Craig Effinger
Misses Lillian W. &
Winifred V. Eisenberg

Mr. & Mrs. Harry Frazier, Jr.

Dr. & Mrs. Charles F. Gaylord
Mr. & Mrs. Neal S. Goodloe
Dr. & Mrs. Thomas H. Grafton
Dr. & Mrs. John Hiner Guss
Mrs. D. V. Guthrie & family

Mr. & Mrs. John S. Hale
Mr. & Mrs. Fritz C. Hamer
Mr. & Mrs. Richard M. Hamrick, Jr.
Mrs. Harry D. Hevener &
H. Henderson Hevener
Mr. & Mrs. Walter L. Hickok
Mr. & Mrs. Charles S. Hunter, Jr.

Mr. & Mrs. William Gibbs Kable
Mr. & Mrs. Charles E. Kelly
Mr. & Mrs. J. Harold Kivlighan
Mr. & Mrs. J. J. Kivlighan
Mr. & Mrs. E. Lewis Knowles

Mr. & Mrs. Waller C. Lescure
Dr. & Mrs. Frank Bell Lewis
Mr. & Mrs. Carter Lewis Loth
Col. & Mrs. Roy F. Lynd

Mr. & Mrs. John M. McChesney, Jr.
Mr. & Mrs. Richard Fontaine
McPherson

Mr. & Mrs. Theodore S. Mandeville
Dr. & Mrs. Karl Menk
Judge & Mrs. William Stuart
Moffett, Jr.

Mr. & Mrs. Wallace M. Montgomery
Mr. & Mrs. William Whiting Moore
Mr. & Mrs. Joseph S. Moyer

Mr. & Mrs. Harry L. Nash, Jr.

Mr. & Mrs. Samuel L. Obenchain
Gen. & Mrs. E. Walton Opie

Mr. & Mrs. William James Perry

Mr. & Mrs. Thoburn H. Roang
Dr. & Mrs. Alex F. Robertson

Mrs. A. Gilkeson Simkins & family
Mr. & Mrs. William W. Sproul, Jr.

Mr. & Mrs. Robert B. Taylor
Mr. & Mrs. Stephen D. Timberlake
Mr. & Mrs. Wayt Bell Timberlake
Dr. Hugh H. Trout, Jr. & family
Dr. & Mrs. H. St. George Tucker
Dr. & Mrs. Herbert S. Turner

Mr. & Mrs. Gilpin Willson, Jr.
Dr. & Mrs. Howard M. Wilson
Col. & Mrs. Herman Work